



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By ¹ The Heaven ^w by the Tta'reqe ² (hammerer/ knocker/ night-visitant).	و السَّمَاءِ وَالطَّارِقِ ﴿١﴾
2. And what adra (profoundly caused you ^s to know) what the Tta'rego (=Tta'reqe) (is).	وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾
3. The Star The Thagibo ³ (the Piercer/ the furthest-and-shiner-most).	النَّجْمِ الثَّاقِبِ ﴿٣﴾
4. En ⁴ (not) every self ^w lamma (except/ but), ⁵ on [it ^w] a keeper-up. ⁶	إِنْ كُلِّ نَفْسٍ لَّمَّا عَلَيْنَا حَافِظٌ ﴿٤﴾
5. So let look the mankind of what [he] (had been) created.	فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾
6. (Had been) created [he] of a gusher-water. ⁷	خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾
7. Issuing [it ^s] from between/among the loins and the tara'eb (highest ribs/ ribs just below the collar bone).	يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾
8. Verily He (is) on its ^x return, surely (is) Qadir ⁸ (He-Who is Causer of Fate).	إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ﴿٨﴾
9. Day (to be) essayed the secrecies/ concealments. ⁹	يَوْمَ تَبْيَلُ السَّرَائِرُ ﴿٩﴾
10. So neither for him of strength nor a succorer.	فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾
11. By ¹⁰ The Heaven ^w the return-possessor.	وَالسَّمَاءِ ذَاتِ الرَّجَمِ ﴿١١﴾
12. By ¹¹ The Earth ^w the furrow/ fissure-possessor.	وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾
13. Verily it ^x (is) surely a sunderance-say. ¹²	إِنَّهُ لَقَوْلٌ فَصْلٌ ﴿١٣﴾
14. And not it ^x (is) surely a jest. ¹³	وَمَا هُوَ بِأَهْزَلُ ﴿١٤﴾
15. Verily they, they ^z scheme kaydan (scheme/ absolute scheme).	إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾
16. And [I] scheme, kaydan (scheme/ absolute scheme).	وَأَكِيدُ كَيْدًا ﴿١٦﴾
17. So let-reprieve [you ^s] the unbelievers; let-reprieve them [you ^s] leisurely.	فَمَهْلُ الْكَافِرِينَ أَمَلُهُمْ رَوِيدًا ﴿١٧﴾

¹ In Arabic the letter “و” is a letter used to swear in the name of Allah. In English the equivalent for swearing is “by.” Therefore, since this Ayah begins by making an oath by the name of the “الطارق,” so we start with the word “by” and not “و” as “و” will not suffice the meaning.

² The word “الطارق” linguistically, per se first and foremost, means the: “striker/ knocker.” In modern astronomy, perhaps it is one of “The Pulsars.” However, there are other meanings for the word, such as (a) the: “knocker/ night-visitant,” or (b) the “morning star” or (c) the “shining star.” See القرطبي. I chose (a) for this Translation as (a) implies (b) and (c).

³ The word “الثاقب” = the piercer, or that which rose far afar, it also means that which is most far and most shining, and Allah knows best, the latter applies here. The star is commonly known as “زحل” = “Venus.” See القرطبي.

⁴ The particle “إن” is a particle of negation. See محمود صافي by إعراب القرآن.

⁵ The particle “لَمَّا” has many functions, such as: it enters on the present tense and makes it past tense, and negates it. It also could mean a particle of exception.” See القرطبي ومعني اللبيب.

⁶ The word “حافظ” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁷ The word “دافق” says Ibn Abbas means “viscous.” See القرطبي.

⁸ The word “قادر” is masculine, singular, subjective noun, meaning: Causer of Fate, he-who is capable of: giving, doing, enforcing, or influencing.

⁹ They explained that as the fasting, the Prayer, the Zakata, and the ghol (shower from al-janaba'te= the full Sha'rey'ah prescribed shower after sexual-intercourse. See البصائر.

¹⁰ See footnote 1 above regarding “و” and “by.” Also for the oaths in this Ayah and next see (S56:75-76).

¹¹ Ibid, regarding “و” and “by.”

¹² That is a say of sound-determination which sunders (separates) right from wrong, it is absolutely conclusive.

¹³ The word “say” in Arabic is a masculine, singular noun. +